A MODERN PLEA FOR ANCIENT TRUTHS.

BX
7321
G3

BY
J. H. GARRISON.

Class BX 7321

Book .Q3

Copyright No.

COPYRIGHT DEPOSIT.

A MODERN PLEA FOR ANCIENT TRUTHS.

BY J. H. GARRISON

Alone With God. Cloth	$ .75
Heavenward Way. Cloth	.75
Half-Hour Studies at the Cross. Cloth	.75
A Modern Plea for Ancient Ttuths. Boards	.35
The Old Faith Restated. (Edited). Cloth	2.00
Reformation of the Nineteenth Century. (Edited.) Cloth	2.00
Rightly Dividing the Word. Paper	.05
Congregationalists and Disciples. Paper	.15
Union and Victory. Paper	.05
Higher Criticism. Paper	.05
The Disciples of Christ. Paper (doz.)	.10
Our Movement; Its Origin and Aim. Paper	.10

A MODERN PLEA FOR ANCIENT TRUTHS

BY

J. H. GARRISON, A. M., LL. D.

EDITOR THE CHRISTIAN-EVANGELIST

"Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you."—*1 Peter 3:15.*

CHRISTIAN PUBLISHING COMPANY
ST. LOUIS
1902

BX7321
.G3

THE LIBRARY OF
CONGRESS,
Two Copies Received
JAN 28 1903
Copyright Entry
Jan. 29-1903
CLASS a XXc. No.
51880
COPY B.

Copyright, 1902,
By Christian Publishing Company

PREFACE

THE position occupied by the Disciples of Christ is by no means universally understood, even among intelligent people. The rapid growth which this religious movement has made, has given rise of late to wide questioning as to the reasons for such growth, and the aim and principles of the movement. This little booklet is designed to present, in convenient form, the answer to these questions. It has been our aim to make it sufficiently brief so that the busy man might read it, and yet sufficiently full to give a somewhat complete outline of the chief things believed and taught among us. The author has had in mind, too, the needs of our younger membership,

and especially of our young ministers, and he would fain hope that what is herein presented may serve to deepen their conviction of the value of the truths herein stated, and assist them in giving a wise emphasis to the various parts of this plea for a return to the Christianity of Jesus. May His favor, in whose name it is written and sent forth, rest richly upon it and upon the cause which it pleads! THE AUTHOR.

CONTENTS.

		PAGE
I.	A Summary	9
II.	A Plea for Unity . . .	21
III.	A Plea for Liberty . .	31
IV.	A Plea for Loyalty . .	41
V.	A Plea for New Testament Evangelism . .	51
VI.	A Plea for Progress . .	71
VII.	A Plea for Love . . .	83

I

A SUMMARY

I

A SUMMARY

This modern plea emphasizes several fundamental truths:

1. It is a plea for unity. Not a consolidation of sects into one huge ecclesiasticism, but such union with Christ, and such conformity to his teaching, as will bring all his followers into fellowship and co-operation with each other in the great work of converting the world. It is not uniformity of thought, or of opinion, or of modes of worship, or of organization, that is insisted on as essential to the fulfillment of Christ's prayer for the oneness of his followers, but oneness in faith, in submission to the sole authority and leadership of Christ, and in the spirit and aim of Christian service. Or,

as Paul puts it, it is one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. We plead for a union that would heal our divisions; hush the clamor of ecclesiastical jealousies and strifes, and bring into fraternal co-operation all who love Christ and desire to advance his kingdom. It is a union in Christ, with Christ, under Christ, and for Christ. This alone is Christian union.

2. It is a plea for liberty. No sooner had our fathers lifted their voices for unity among believers than they found the chief obstacle in the way of realizing it to be ecclesiastical authority, as that authority had embodied itself in the conflicting creeds of Christendom, and in competing organizations resting on these several creeds. Hence there was instant and imperative need of emphasizing the principle of Christian liberty. If these creeds were really binding on

the consciences of men for all time because they were formulated by the wisest men of their times, then, of course, that was an end of religious reformation. But every reformer from Luther to Campbell has recognized the voice of God, speaking in his inmost soul and through the holy scriptures, as freeing him from the bondage to human authority in religion. So did our fathers. They dared to exercise the liberty wherewith Christ had made them free, by rejecting all human creeds as bases of union or communion, and to make their appeal directly to the authority of the scriptures. The liberty to think for themselves, in matters religious, and to act in harmony with their convictions, they felt to be an inalienable right, to surrender which means religious servitude, stagnation and death. It was not the liberty of rejecting divine authority which they demanded, but the liberty of

rejecting human authority whenever and wherever it came in conflict with the authority of God in Christ. In other words, it was Christian liberty for which they pled —the liberty not only to reject whatever error human authority had imposed, but the liberty to receive all truth, as God enables us to see it.

3. It is a plea for loyalty. The holy scriptures to which they made their appeal point unmistakably to Christ as the One possessing "all authority, both in heaven and on earth." They show, also, that the confession of Him as Lord and Christ is the true and divinely-given confession of faith on which the Church was to be built. Loyalty to Him, then, became the true test of fellowship. In rejecting the clashing creeds which men had made, and accepting that which flesh and blood had not revealed, but which had been revealed by the heav-

enly Father, as the true basis of fellowship, Christian union seemed to be not only desirable but practicable. As no one can be a Christian without accepting Christ, here, it seemed, was a universal bond of fellowship among his followers—faith in and loyalty to the personal Christ. And so our plea exalts Christ above all doctrinal standards, and urges loyalty to Him as the supreme condition of union and of the triumph of His kingdom in the world. Any idea of liberty or of liberalism which involves disloyalty to Christ, is at war with one of the fundamental principles of our plea, and is based on a false conception of what constitutes true liberty. Any theory of Christianity which limits the application of its principles to any section of human interests, and denies its complete regnancy in every department of life, is disloyalty to Him who claims universal dominion.

4. It is a plea for a return to New Testament evangelism. The plain, simple method of the apostles in preaching Christ to the people until they were convinced of sin, and then pointing out the way of salvation from sin, through faith in, confession of, and obedience to, Christ, had become obscured by human traditions. Our plea includes the restoration of the simplicity of the gospel, in its facts, commands and ordinances. There is in these sublime facts and meaningful ordinances, a wise adaptation to the needs of men, and to the laws of man's mental and moral nature. This is shown by the success which has always attended the faithful presentation of the simple gospel, whether in the first or twentieth century. To know the gospel, and to believe in it as the power of God, and to know human nature, and to believe in its capacity to receive truth and respond to the gospel's appeal—these

are the essential conditions of successful evangelism.

5. It is a plea for progress. The union of believers which should be is not yet. Knowledge of God and of His word and will is imperfect. Vast fields of truth yet remain to be explored. The world is not yet converted. We have only touched the outskirts of the pagan world. Wiser methods and deeper consecration are required. We have the Christian graces only in rudimentary form. How much remains to be done in us before we are even worthy to be used of God in carrying out His great purposes in the world! What abuses in Church and state remain to be corrected! What reforms await their consummation! In what an unfinished condition is God's work on this planet! We must go forward. We have not yet apprehended that for which we were apprehended by Christ Jesus. Our

religious movement has not attained its ideal—much less God's ideal. He has greater works for us to do than we have ever dreamed of, if we will only follow where Christ would lead us. He wants a continuous and progressive reformation that shall address itself to the condition and needs of each passing age. He wants no crystallization, but perpetual growth. All previous reformations have crystallized. Shall ours? Not if we are willing to be led of Christ.

4. Finally, it is a plea for love. No union is possible until love becomes the triumphant force. Look at the early Church, made up of Jews and Gentiles, bond and free, differing in toto in a hundred things, but one in their passionate love for Jesus. Before that omnipotent love partition walls went down with a crash, and hearts long estranged by national and religious preju-

dices flowed together at its magic touch. Jesus, the crucified and risen Savior, was the bond of union. Loving Him they loved one another, and love spread its beautiful mantle over many faults and many differences. Our plea for union will never triumph until religious people of differing creeds shall learn to love each other more. "Beloved, if Christ so loved us, we ought also to love one another." So shall Christ's followers become one and the world be converted.

II

A PLEA FOR UNITY

Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me.—*Jesus.*

There is one body and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.—*Paul.*

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. . . . Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?—*Paul.*

II

A PLEA FOR UNITY

The impelling motive that prompted the leaders in this movement was, no doubt, the desire for Christian union growing out of the divided and distracted condition of the religious world at the beginning of the last century. The evils of division among Christians were so apparent, and their existence was so contrary to the spirit and teaching of the New Testament, that it is not surprising that men of large vision, and animated by a supreme desire to advance the kingdom of God, should have called the attention of their brethren to the appalling evils of sectarian divisions and suggested some remedy for the same. Looking back, now, at the condition and needs of the

religious world at that time, in the light of the century that has passed, it is clear that no other reform in the religious world was so imperatively demanded as the union of the divided forces of Christendom upon a scriptural basis of fellowship and co-operation. Such would be the verdict to-day of the most enlightened minds of all religious bodies.

It is not to be supposed, for a moment, that the great and good men who first voiced this plea for unity understood what would be the outcome of it, or in what way Christian union would be brought about. They simply saw the need for unity, and recognized their duty to make an effort to bring it about. They were content to leave the rest with God. Their first thought seems to have been that their plea for union, on the simple New Testament basis, would work as a leavening influence within

the various religious bodies, and would gradually bring about the unification which they desired. It did not take long, however, for this illusion to be dispelled. When a separate and independent movement became necessary and men were flocking out of various religious bodies, yielding up their party names and party creeds that they might have fellowship with one another and with Christ on a broader and more scriptural basis, many no doubt dreamed of the time when, by the process of absorption, the unity for which Christ prayed might be realized. It is possible that some even yet cherish the belief that Christian union must come in this and no other way.

Far be it from us to discourage anyone, weary with the jargon of denominational strife, from seeking among us a basis of union broad enough for all the followers of Christ. While we think that the time has

come when supreme emphasis should be laid upon the conversion of sinners, we trust the time will never come on this side of a united Church when we will not welcome into our fellowship all who love Christ and are willing to obey him, but who are unwilling longer to wear party names or have their consciences bound by party creeds. But while saying this, it is only true to say, further, that very few if any of the intelligent advocates of our plea for unity, now, ever expect to see Christ's prayer for the oneness of his followers brought about by the method of absorption. It is not our privilege, any more than it was the privilege of our fathers, to know how Christ's prayer for unity is to be fulfilled, except as we may be better able to judge of the future in the light of nearly a century's history of our movement. This history does not lead us to believe that God

is going to bring about the unity of his children by one religious body's absorbing, by individual accretions, all the others. What we do see in this century of history is a gradual and steady modification of those religious tenets and practices which have been the chief sources of division in the past. It is more logical to conclude that this process of a growing conformity to New Testament conditions of fellowship will continue, under the leadings of the divine Spirit, until all insuperable barriers to Christian fellowship will have been removed, and our plea for unity realized.

But whatever may be the method which God shall choose for securing fraternity and co-operation among his children, it is clearly our duty to continue, even with more fidelity than in the past, to point out the evils of division and to emphasize those essential principles upon which Christians

may be one. Above all, there is need that we manifest the spirit of unity to a much greater degree than we have done in the past. We must, in the first place, recognize and rejoice in the unity which already exists, and seek to utilize that unity in all possible ways. It has been a fault with many of us, in the past, to refuse to recognize any sort of unity that does not come up to our highest ideal. This is neither wise nor scriptural. In Christian union, as in all the processes of divine growth, we must expect "first the blade, then the ear, then the full corn in the ear." It is only by making use of the union which already exists that we can hope to attain to a fuller and completer unity.

Moreover, we must be careful to distinguish between unity and uniformity. Our plea for the former has often been understood as a plea for the latter. Uniformity

in modes of thinking and working and worshiping, we shall never see. We do not see it in nature, where God has his way, and we shall never see it in the kingdom of grace where the freedom of the Spirit exists. God's kingdom is advanced more rapidly by variety than by uniformity. But this is no apology for sectarianism, for there is room for ample variety within the limits of that unity which the New Testament teaches.

Finally, and most important of all, perhaps, we must not forget that, primarily, our union is with Christ. Not until we become sharers of the life of Christ, partakers of his nature, guided by his spirit, are we prepared for Christian union. A thousand obstacles will be removed out of the way of our fellowship with each other, when we have once come into close and vital fellowship with Jesus Christ. Our divisions have

come because we are "carnal," and union will come only as we become spiritual. In all our thought and planning for Christian unity, therefore, let us not fail to seek the guidance of him in whom and through whom and under whom alone this union is to be consummated.

III

A PLEA FOR LIBERTY

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. . . If therefore the Son shall make you free, ye shall be free indeed.—*Jesus.*

With freedom did Christ set us free. Stand fast, therefore, and be not entangled again in a yoke of bondage.—*Paul.*

Now, therefore, why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?—*Peter.*

One is your Master, and all ye are brethren.—*Jesus.*

III

A PLEA FOR LIBERTY

Nothing was more characteristic of our movement in its earlier days than the emphasis it laid upon Christian liberty. At every step almost these bold reformers were confronted with some objection based upon human authority. Their reply was virtually that of Peter and John to the Jewish Sanhedrim, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye." The much quoted and much abused aphorism of Thomas Campbell—"Where the scriptures speak we speak, and where the scriptures are silent we are silent"—was a declaration of independence from human authority. It has been perverted by legalists who would make

a chain out of it wherewith to bind the consciences of Christian freemen. What the fathers meant by it was that what God has made binding upon us, by his word, we recognize as binding; but where he has left us free to follow enlightened judgment, we refuse to be bound by human authority, and we refuse to bind others. On the one hand there was loyalty to all that the scriptures required; on the other hand there was freedom from all that human authority had imposed in the way of belief and practice which the scriptures do not require.

We have learned in our religious history as well as in our political that "eternal vigilance is the price of liberty." Time and again, by the most specious pleas and by the most insidious reasoning, men have sought to rivet upon us chains which were severed by our fathers. We have recently had an object lesson among us, the meaning of

which should be recognized and remembered. The principle of Christian liberty has been lost sight of and trampled beneath the feet of some in their zeal to exterminate or render unpopular certain men and certain views which they believe to be injurious. We call no one's motives in question, but we are bound to say that if the spirit manifested in this crusade should become the prevailing and permanent characteristic of our brotherhood, then our mission as a religious body would end in a dismal failure. Champions of religious liberty in the beginning, we would in that event become the promoters and upbuilders of the very kind of ecclesiasticism against which our fathers rebelled. This would not be an unprecedented thing in history, but it is to be hoped that history will not repeat itself in the case of this great movement in behalf of union and liberty.

The question naturally arises here, "What are the limits of Christian liberty?" The answer is, Christ. At least this is the answer which our religious position logically implies. We have said that belief in Christ is our creed, and obedience to him is our test of fellowship. This defines with sufficient clearness the extent and limitations of that liberty for which we contend. Outside the limits of this simple and yet profound creed there is a wide field where the mind should be perfectly free to think, to investigate and to announce its conclusions without the fear of human authority or of the odium theologicum. This wide range includes theology, ecclesiology, sociology, anthropology and eschatology, and whatever other ology there may be. Whatever advancement has been made in these departments of thought, and it has been very great, has been the result of freedom

of investigation. The moment the freedom to think and to reach conclusions different from those which have hitherto prevailed within these realms of thought, shall cease, that moment will progress cease.

It is clear, then, that if the Disciples of Christ are to make any progress in theological thought, in biblical criticism, and in the application of Christian principles to existing conditions; if, in a word, we are to be a progressive reformation, keeping in touch with the times in which we live and carrying forward to ultimate success the great principles for which we plead, we must recognize and preserve unsullied the glorious heritage of Christian liberty. Let investigators among us reach their conclusions and announce them. They will not always agree, but good rather than harm will result from this divergence of conclusions, because it will stimulate further

thought, and each side will be profited by the contribution of the other. But all this must be done within the limits of Christian fellowship and Christian fraternity, if we are not to become a narrow sect, seeking to bind men where God has left them free.

Of course, when one reaches the point where he can no longer follow Christ as the divine Leader, and does not recognize His authority as final and His salvation as ample for all men's needs, then he ceases to be of us and will naturally drift to his own place. He need not be persecuted or misrepresented even then. He should be permitted to depart in peace. He may be an honest and misguided soul, who will some day find out that only the Christ of the New Testament can meet the demands of the human soul, and turn to him again, and he is all the more likely to do so if those with whom he formerly stood in fellowship have treated

him with kindness and consideration. It should be clearly understood that any man who does not fully accept the leadership of Christ, and is not willing to follow him withersoever he leads, has so far surrendered the truth for which we are contending that he has no legitimate place in the ranks of those seeking to return to Christ. But kindness and forbearance will often win when arrogance and bigotry will drive men further away from Christ and from his truth.

That was a great utterance of Paul, the apostle and champion of Christian liberty in his day: "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." And this word of exhortation to the Galatian brethren who were wavering between the liberty of the gospel and the enslaving yoke of Judaism, is as

timely to us, the Disciples of Christ, to-day, as it ever was in Paul's day. Out of the very womb of liberty we have been born as a brotherhood of reformers. Let us see to it that we maintain that same liberty with reference to all the truths of our time, if we are to fulfill our mission in the world and apprehend that for which we have been apprehended by Christ Jesus.

IV

A PLEA FOR LOYALTY

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.—*Jesus.*

Why call ye me Lord, and do not the things I command you?—*Jesus.*

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not: for it was founded upon the rock. And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew and smote upon that house; and it fell: and great was the fall thereof.—*Jesus.*

IV

A PLEA FOR LOYALTY

There are those who seem to think that loyalty and liberty are mutually exclusive terms; some holding that loyalty is an impingement upon liberty, and others that liberty undermines the idea of loyalty. Both these extremes are wrong. Loyalty is an essential condition of liberty, and liberty is the necessary fruit of loyalty. In rebelling against the idea of human authority in religion, many have gone to the extreme of discarding all authority, and have become religious anarchists. This is even a more fatal mistake than the acceptance of human creeds as binding authority. Both errors are to be avoided.

Submission to authority is essential to the

idea of a kingdom. Jesus came into the world to establish a kingdom not of the world. It was not to rest on force, and hence Christ's subjects were not permitted to fight for Him with material weapons. The authority by which His kingdom was to be carried forward was that of truth—the truth of which He was the embodiment and the exponent. In answer to Pilate's question, "Art thou a king, then?" Jesus answered, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice." Jesus, then, was the king of truth and his kingdom was to rest on truth. It was because He not only spoke the truth, but was the truth, that He could say, "All authority in heaven and on earth is given unto me." He is the revelation of God to men, because in Him truth shines through

a perfect personality, manifesting the true character of God and His will concerning man. It is this unique relationship which Jesus sustains to God, on the one hand, and to man, on the other, which makes the truth concerning Him—His Messiahship and divine Sonship—the supreme truth of revelation and the rock foundation of his Church.

The early church, therefore, was emphatically Christocentric. It was made up of those who gathered about Christ, and accepted him as their divine Leader. Christ said to men, "Follow me." That includes all the demands which he makes of men. To follow Christ is to be a Christian. At the beginning of this reformation a man's Christian standing in the various denominations depended far more on his acceptance of the creed of that denomination than upon his loyalty to Christ. The seat of authority had been transferred from the personal

Christ to a human creed. Instead of being Christocentric, the Church had become centered about various doctrines, ordinances or theories of Church organization, which had been made the basis of denominational fellowship. What we mean, therefore, by saying that ours is a plea for loyalty, is, that it is a plea for a return to Christ and unquestioning obedience to His commands, His example, His spirit. As divisions have resulted from the change of center from Christ to doctrinal or ecclesiastical theories, so it is believed that these divisions can only be healed by restoring the Christocentric character of the early church. Whatever the phrase, "Back to Christ," may mean to others, with us it means a return to the simple Christianity of Christ, and to the original center and foundation of the Church which He is building.

It cannot be denied that this plea for loyalty to the personal Christ regardless of all human formulas of doctrine or confessions of faith, involves revolutionary changes. The change may be sudden, as in the case of individuals who may instantly transfer their allegiance from a human creed to the personal Christ, or it may be very gradual, as in the case of aggregations of Christians, who gradually change the emphasis from theories of church organization and doctrinal speculations to the lordship and supreme authority of Jesus Christ. In such cases the change takes on the character of an evolution, rather than a revolution. This is the process we believe to be going on now in the religious world. Human creeds are waning in authority, and Christ is rising to his rightful zenith. When this process is completed we shall be in a condition to realize more fully the fulfillment of our

Lord's prayer for the oneness of His disciples. No little responsibility rests upon us who have championed this Christocentric view of the Church and of Christianity in keeping this distinction clear before the people. If in the past, by reason of the seeming necessity of giving emphasis to some neglected ordinance or doctrine, we have failed to make the world understand the real nature of our plea, the time has certainly arrived when by a wise distribution of emphasis and by the proper "proportion of faith," we may exalt Christ to his true place, far above all dogmas, ecclesiasticisms and traditions of men, and the center about whom Christians may be gathered.

Loyalty in the kingdom of God means the union of fidelity and love. This element of love has an essential place in the very idea of loyalty That is the reason

why the personal Christ, and not a set of doctrines or theories, has been made the object of faith and the basis of our common fellowship. We cannot have a personal affection for abstract doctrines and theories of church government, or forms of ordinances. We can, however, love Christ, and loving Him be loyal to all that He has taught and required of us. But this loyalty goes deeper and extends wider than many of us have thought. It does not cease with conformity to the initiatory requirements of the gospel, or the formal acknowledgment of Christ as Lord. It includes the bringing of the whole life into harmony with the spirit, temper and teaching of Jesus Christ. It means that whatever we do—whether we pray or whether we vote, whether we trade or whether we till the soil, whether we are engaged in our domestic duties or meeting the obligations

of citizenship or social life—we should do all in the name of the Lord. Loyalty to Christ, in its truest and deepest significance, brings not only the whole man, but every department of human activity, in subjection to Him and under the control of principles of life and conduct which He inculcates. When we have turned away from subordinate matters as centers of interest and bases of fellowship, and have come back to sit at the feet of the Master and learn of Him and to follow Him, we may expect higher ethical standards in all departments of life, a deeper personal consecration, nobler types of Christian character, and a more aggressive movement on the part of the whole Church for the accomplishment of its sublime mission in the world.

V

A PLEA FOR NEW TESTAMENT EVANGELISM

Go ye, therefore, and make disciples of all the nations baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.—*Jesus.*

Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. . . But tarry ye in the city until ye be clothed with power from on high.—*Jesus.*

Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Spirit.—*Peter.*

And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.—*Peter.*

V

A PLEA FOR NEW TESTAMENT EVANGELISM

The preaching which prevailed in this country a century ago was highly "doctrinal" as it was called; that is, it abounded in the statement and defense of the doctrinal peculiarities of the several systems of theology which were then in fashion, among which Calvinism and its rival, Arminianism, were dominant. The differences between these two great systems related to the nature of the human will—whether it acted with freedom or from necessity; whether man was a free moral agent with power to apprehend and accept the truth of the gospel or whether he must wait until God ir-

resistibly regenerated him and enabled him to repent and believe the gospel. These differences also related to the divine will—whether it included provision for the salvation of all men, or of only a limited number chosen without reference to their moral condition or their own choice in the matter, the remainder being passed by and left to eternal damnation for the glory of God. The arguments on each side were drawn out at great length and buttressed about with those passages of scripture which seemed to favor the particular view advocated. The explication and defense of these systems of theology constituted the staple of preaching in the early part of the last century.

Differing in many points of doctrine, the two prevailing systems mentioned above agreed in this, that man was so depraved in nature that he was utterly incapable of

thinking a good thought or of performing a good deed, much less could he believe and obey the gospel without a direct miraculous operation of the Holy Spirit imparting life and vision. This false view of human nature and consequently of man's responsibility, and an equally false conception of the divine method of reaching the human soul, were serious obstacles in the way of evangelization. Men burdened with the sense of guilt and anxious for pardon and peace were told that there was nothing they could do to secure the assurance of salvation; that they must wait until "God's good time" when, in the exercise of his own sovereign power, he would regenerate and save them, provided, according to Calvinism, they belonged to the elect, and provided, according to Arminianism, they had not already sinned away their day of grace. But much doubt prevailed on

both these points and many were plunged in the depths of religious gloom, while not a few became hardened and skeptical.

How radically different all this was from the simple and effective method of evangelization taught and exemplified in the New Testament is now apparent to all. In the first place the message of the apostles and early preachers was not a defense of any speculative theological system, but a plain presentation of gospel facts going to show that Jesus of Nazareth was the promised Messiah and the Son of the living God. They called upon men to believe on Christ, as the sole object of saving faith, and never for a moment intimated the inability of those to whom they preached to understand their testimony, believe on and obey Christ. They presented the claims of a divine Person on the faith and obedience of men, and made them feel that to reject these claims

was to put themselves under condemnation. No theory of human depravity prevented these early preachers of the cross from laying the responsibility for remaining unsaved just where it belongs—at man's door. Though ignorant, doubtless, of our modern psychology, they were taught of the Spirit and understood that the way to reach the human heart and will, and so to produce repentance and faith, was to preach the gospel of Christ as containing both the wisdom of God and the power of God for the salvation of men.

There is another important respect in which the preaching of the apostles and first Christians differed materially from the kind of preaching to which we have adverted. They not only had a definite message of good news concerning Christ to deliver to men, but when this message had awakened in the hearts of their hearers a

desire to accept the salvation which Christ offers to men, they had a definite way which they pointed out by which those convicted of sin and desiring to appropriate the promise of salvation, could do so at once. Faith in Christ was essential to the enjoyment of the salvation which he offered, but this faith was to find expression in an open confession of Christ, not simply with the mouth, but in the ordinance of baptism. They made it plain that the faith which saves, is a faith which issues in repentance, and in a complete self-surrender to Christ, as both Savior and Lord. The faith they preached was personal rather than doctrinal, and it looked to discipleship to Christ rather than to the acceptance of any formulas of doctrines. Under this sort of preaching there is no recorded instance of a soul's lingering in doubt and despair, who earnestly desired salvation. Thousands were known

to accept of the gospel under the preaching of a single sermon. Men crying out from conviction of sin, "What must we do?" were told, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit."

But all this had become changed, as we have pointed out. A vigorous growth of traditions, theories and human speculations had obscured the once plain way of salvation. Hence the word of God was not having free course to run and be glorified in the world. It is not strange, therefore, that reformers at the beginning of the last century, inaugurating a movement for the restoration not only of the unity of the Church, but of New Testament teaching and practice, should plead for a return to New Testament evangelism. The success, unprecedented in modern times, which has

attended the preaching of those who have been seeking to return to the primitive gospel, is proof that commendable progress has been made in this direction. It would be too much to claim that we have fully attained to the New Testament standard of evangelism. We apprehend clearly enough that we must preach Christ and not our own opinions and philosophies, our criticisms and our theories, in order to bring men to repentance and to faith. We understand that the same conditions which were laid down by the apostles, and which, when complied with, brought assurance of salvation, are yet in force, and will bring the same result to-day. But those first preachers of the cross were animated by a zeal which hesitated at no obstacles, a faith which amounted to knowledge in its certainty, a love which triumphed over all racial and national prejudices, a courage

which turned back before no peril, and a purity of life and an unselfishness of purpose which disarmed criticism and compelled the respect and admiration of all sincere and honest people. In these directions we have much room for growth. But having these basic principles, there is no reason why we should not develop a type of evangelists which would restore the power and prestige of the gospel, and win such trophies of the cross as accompanied the labor of the first evangelists. And this, God helping us, we will do.

It may be well to remark before entering further into this question that the effort to restore New Testament evangelism is based on the fact that the apostles who were the first preachers of the gospel were guided by the Holy Spirit, in a measure and to a degree that will hardly be claimed by any preachers in modern times. At the

beginning, too, of the new dispensation these first preachers of the gospel would be certain to be simple, direct and fresh in their method of presenting the truth. The success, too, which attended their labor is sufficient proof that their method was the result of divine wisdom. When this method was contrasted with that which prevailed at the beginning of this reformation, the conviction was profound that among the things demanded in order to put the Church in a right attitude for aggressive and successful work was the restoration of the essential and unchanging features of evangelism illustrated in the New Testament. As to what some of these features are we come now to speak.

Two things, as indicated in our previous article, were characteristic of New Testament preaching. (1) It contained a message concerning Jesus of Nazareth, of whose

life, miracles, teaching, crucifixion, resurrection from the dead and ascension to the right hand of God, they were witnesses. His mission into the world, in harmony with Old Testament prophecy, was to save men from their sins, and the facts which they presented concerning him were ample evidence of his ability to save to the uttermost all that would come to God through him. (2) Supplementary to this message of facts concerning Jesus, who was the Christ, were certain requirements plain and definite to be complied with by men to enable them to be partakers of the salvation which Christ offers to all. We feel safe in saying that any evangelistic preaching of to-day that is deficient in either one of these features of New Testament evangelism will, to that extent, prove inadequate and inefficient. Any religious body whose statistics indicate from year to year a slow and slug-

gish growth, or diminution in numbers, may well raise the question, "What is wrong with our method of preaching to sinmers?" It is evident that something must be wrong when, with such a gospel as we have to preach, such meager results follow the preaching. The leading religious bodies of Christendom would do well to raise this question and agitate it until a satisfactory solution is found.

But leaving other religious bodies now to examine themselves, let us ask if we have attained to the New Testament ideal in the work of converting and saving men. None of us, we think, would make such a claim. Perhaps the chief lack is in depth of faith and religious experience. Preaching is such a strange blending of truth and personality that the higher type of character which the preacher possesses, other things being equal, the greater will be the

effect of the truth which he presents. The careful reader of the New Testament cannot fail to be profoundly impressed with the depth of sincerity, the unaffected piety, the entire self-forgetfulness, the directness and earnestness, which characterized the earliest preachers of the cross. They prayed for, expected and received the guidance of the Holy Spirit in their work. They realized that it was not they but Christ working in them and through them that wrought the marvelous results which astonished men. They were not fanatics; they used their reason and common sense, but they lived and labored in the presence of the unseen world, and its great verities were more real to them than the transitory things of this mortal life. We shall never fully restore apostolic evangelism until we restore men equally mighty in prayer, in the knowledge of the scriptures, in the power

of the Spirit, in the constraining love of Christ and in the absorbing passion for the souls of men. We cannot overlook the potency of sanctified personality in the work of restoring New Testament evangelism.

There is constant danger of falling into a sort of perfunctory style of preaching which is void of life and of the power that moves men to action. The story becomes old to us and the tragedy of the cross loses its pathos and power over our own hearts. And then we are prone to fall into routine methods and stick to them with a pertinacity that impresses many with the thought that these methods are of divine origin and of perpetual obligation. It is a living gospel we preach to living men, and Christ, in making us free by His truth, expects us to use our freedom in applying this unchanging gospel to the ever-changing and vary-

ing conditions of humanity. We have fallen into a more stereotyped method of questioning candidates who come forward to signify their desire to be Christians, than is warranted in the New Testament. The essential confession of Christ is presented to us in various forms, and we ought to exercise the same liberty to-day in adapting it to the needs of various classes—of children, of moral castaways who have been brought to repentance, and of religious people who come forward to render a more perfect obedience. The main thing is to be sure that the person making the confession is made to understand its import, and to commit himself to an unconditional surrender to Christ and to the duties and obligations of the Christian life. It can scarcely be doubted that the formal manner in which the single question is sometimes put and answered, has created the impression on the

minds of many religious people that there is something superficial, a lack of spiritual depth, in our manner of bringing people into the church.

Too much emphasis cannot be laid upon the importance of thoroughness in preaching. Men must be made to feel the awfulness of sin, the terribleness of its consequences, and then the way of escape should be pointed out, not in a mechanical way, but with all tenderness and love. Every semblance of legalism should be avoided. No man entering the church should be permitted to feel that on condition of his doing certain specified things, God is placed under obligations to save him, so that there is an equal division of honor between himself and God, in the matter of his salvation. Every one should be made to feel that his salvation is a matter of grace, that what he is required to do, is not by way of

meriting salvation, but by way of appropriating the salvation which is offered freely, without money and without price.

Perhaps one of the chief errors in our evangelistic efforts has been the disproportionate emphasis we have laid upon the human side of salvation, that is, upon the things which are required of men in order to remission of sins, as compared with the divine side, or what God has done for us and must do in order to salvation. This is already being corrected. It came about in a natural way, since the human side needed the special emphasis at the beginning of our work. But conditions have changed, and a redistribution of emphasis is required. This will add greatly to permanency of results in evangelistic work.

The great evangelists of the future, as of the past, must be men of profound religious convictions who know by actual personal

experience the power of Christ to deliver from sin. He who knows this will not go far astray in presenting the claims of the gospel and in pointing out the way of salvation to sinners. Let us close by saying that there can be no restoration of New Testament evangelism, without the recognition of our dependence upon God and His co-operation with us, of the value of prayer, and of the need of the Holy Spirit in the heart of the preacher. When these great facts are recognized we may expect, with our clear understanding of the message to be preached, which is Christ, and of the conditions of salvation through Him, that we shall raise up a mighty army of evangelists who will bring back to the Church the triumph and enthusiasm of the days of the apostles.

VI

A PLEA FOR PROGRESS

Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection.—*Hebrew Letter.*

Not that I have already obtained or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold, but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—*Paul.*

Thy kingdom come. Thy will be done, as in heaven, so on earth.—*Jesus.*

And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.—*John.*

VI

A PLEA FOR PROGRESS

When we consider that our religious movement had its origin in a new and broader conception of the kingdom of God, which made it impossible for our fathers to live contentedly under existing conditions, and that this conception of Christianity was far in advance of the times in which they lived, and in conflict with the then prevailing theories and systems of theology, it seems strange that the idea of progress should ever have fallen into disrepute among us. The explanation of this phenomenon, which at first seems so inconsistent with the spirit in which this reformation originated, is probably to be found in the fact that much emphasis was laid in

the beginning, necessarily, on the idea of a return to the Christianity of Christ, and of his apostles, or the restoration of the New Testament Church. It is easy to see how the feeling grew up in some minds that since we are seeking to return to original Christianity, this very fact precludes the possibility of progress. The idea of going "back to Jerusalem" was so literalized with some as to make it seem inconsistent with going forward. It may be, too, that this feeling was enhanced by the abuse of the word progress as applied to certain wild and visionary schemes on the part of a few. We are inclined to think, however, that a misconception of what is implied in restoring the New Testament Church, and an over-emphasis of that feature of our work, is responsible for the hostility that is manifested on the part of some to the idea of progress. But whatever may be the source

of this strange opposition, of one thing we are sure, and that is, without progress, continuous progress, in our religious thought and practice, in our spiritual growth and practical work, we shall never accomplish our mission in the world.

It is now becoming apparent, except to the most superficial thinkers, that there is no conflict whatever between our aim to restore what ought to be restored of the New Testament Church—namely, its unchanging facts and principles and its divine ideals—and true progress, which is the practical embodiment or realization of such principles and ideals. No religious body on earth, either in apostolic days or at the present time, has ever realized fully the ideals of Christ and His apostles as to the Church. It is far ahead of us yet. Towards its realization we are all struggling. We go back to the recorded utterances of the

historic Christ and his apostles for our ideals of the Church and of Christian living; but we go forward under the leadership of the living Christ to the realization of these divine ideals.

The basis of that progress which is essential to the realization of what Christ and his apostles have taught concerning the Church and Christianity, is furnished us in the restoration of the New Testament creed, which is "Christ and him crucified" and the opportunity for such progress we find in that liberty wherewith Christ has made us free. With Jesus Christ as an unchangeable basis and with the liberty which He gives to us as the door of opportunity, we have room and motive for infinite progress. The guarantee that such progress will be Christian in its character, ultimately, whatever temporary departures may be made from

the truth, is found in the promise of the risen Christ: "Lo, I am yith you alway, even unto the end of the world." The fact that Christ is with His Church is assurance that it will make progress and make it along right lines. Akin to this promise, if it be not substantially the same, are the words of Jesus to His disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth"—a promise which cannot be limited to the apostles, but which may be rightly claimed by the Church.

Truth is infinite. Each generation makes new advances, pushing back the borders of the unknown and revealing new and hitherto undiscovered truths. This is true both in the physical realm and in the spiritual. We have not yet sounded the depths of the revelations which God has already made to us.

There are heights and depths and lengths and breadths in the inspired writings which have come down to us, which none have yet fully explored. Spiritual truths are spiritually discerned, and as we become more spiritual we have a clearer discernment of truth. Many a passage lies dormant in our minds until we reach the point in our religious experience at which we are able to discern its meaning, and then it becomes living and powerful to us. No doubt God has other great messages which He will make known to us as soon as we are able to receive them. He has not exhausted Himself in the revelations which He has made in the past, either through nature, through history, or through "holy men of old who spake as they were moved by the Holy Spirit." But we are yet only children in knowledge, and are not able to comprehend what He is saying to us through many

voices and in many ways. What infinite presumption it would be for any man to suppose that he has learned all the truth that is worth knowing, and that there is no further progress in knowledge possible to him! The wisest men of the world have most realized their ignorance, and the meagerness of their knowledge, as compared with the infinite reaches of the unknown.

But if truth be infinite, no less so is the ideal of Christian character. There lives not in the world to-day, nor has there ever lived a man, except the sinless One of Galilee, who perfectly exemplifies the Christian character. As in knowledge, so in virtue, the best men have most keenly felt their imperfections. When we compare ourselves with the matchless Man of Nazareth, how far we fall below the divine standard! What infinite progress we must make before we have apprehended that for which we have

been apprehended by Christ! How slowly we grow out of the animal into the spiritual and come into the freedom of the sons of God! The family, the state, and especially the Church, are divine agencies to promote our progress in righteousness and in nobility of character. Who is there so blind as to see no need of any progress on his part in order to reach the true goal of life?

When we come to consider the work which God has committed to his Church in the world, how much remains to be done! A large part of the human race are yet in the darkness of paganism. Ignorance, superstition, idolatry, disease, wretchedness, abject poverty, despair and sin in all its various forms, are doing their deadly work among these untaught millions. Even Christendom is divided, glorying in its party names, its party shibboleths and its party zeal, wasting its resources in hurtful

competitions and unfraternal strifes, instead of presenting a united front against the wickedness of the world. Moral and social reforms languish for lack of support, while municipal corruption runs down the streets of our cities, desolating homes, blighting individual lives and breeding disease and crime and death. Surely there is progress needed in the accomplishment of the work which God has committed to his people.

God save us from the folly of so falling in love with our opinions and theologies as to embalm them in creeds, and so making of them barriers to Christian progress!

God keep us from falling in love with the past so much that we turn our backs upon the glowing future with its mighty needs and possibilities, while we fill our hands and arms with the traditions and theologies of the generations that sleep in the dust!

God fill us with holy discontent and di-

vine dissatisfaction with our past attainments and achievements, and spur us onward and upward to higher and better things!

God open our eyes to see the vision of the living Christ, and our ears to hear His voice, as He calls us to follow Him in bringing all the kingdoms of this world in subjection to His reign!

God keep us a living, growing, free, progressive and continuous reformatory movement, until the purposes for which we were raised up shall have been accomplished in the world!

God keep us humble, teachable, obedient that we may receive the new truth for the new times, and never cease our active efforts for the world's betterment until His will be done on earth as it is done in heaven!

So shall we be loyal to the spirit and aim of our reformatory movement.

VII

A PLEA FOR LOVE

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this: Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets. —*Jesus.*

Love worketh no ill to his neighbor; love, therefore, is the fulfillment of the law.—*Paul.*

But now abideth faith, hope, love, these three; and the greatest of these is love.—*Paul.*

God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. . . Beloved, if God so loved us, we also ought to love one another.—*John.*

VII

A PLEA FOR LOVE

Of the things which abide through all the changes of time, of circumstance and of human thought, the greatest is love. The apostle who championed the principle of justification by faith taught that the supreme thing in Christianity is love. Another apostle who has given sublime emphasis in his writings to hope, puts love at the summit of the Christian graces. Still another apostle, whose eagle flights enabled him to reach the loftiest heights of revelation, said, "God is love." And One who is greater than Paul and Peter and John, taught that all the law and all the prophets hang on one word, love—love, Godward and manward.

If love, then, be the supreme element of Christianity, and the end of all God's revelations, it follows that any religious movement seeking to do God's work in God's way, must have love as its dominant note and controlling principle. If our movement be truly Christian in spirit and aim, it must give the same emphasis to love, as the essential thing, which the New Testament gives to it. This consideration is heightened by the fact that ours is a Christian union movement, pre-eminently, and as such must manifest this cohesive power of love within itself, and that attractive power which love always exerts on others, for the healing of divisions among Christians and the unification of the body of Christ. No matter how sound we may be in doctrine, nor how correct in our understanding of what New Testament Christianity is, we shall utterly fail to accomplish the work for

which we believe we have been raised up without giving to love the supreme place which it held in the apostolic church, and especially in apostolic teaching.

If it be a fact, as we fear it is, that in our zeal for truth, for correct doctrine, for the restoration of the ordinances to their original form and significance, and in our warfare against the errors which prevail among religious people, we have sometimes forgotten the supremacy of love and subordinated it to intellectual clearness and correct theories, we have, to that extent, marred the beauty and hindered the progress of the work to which we are committed. We have now reached an age in our history, as a religious body, and a stage in our religious development, where it is possible and exceedingly desirable that we should correct any error of this kind and allow the principle of love to have its rightful sway

among us. It is easy to see, looking back over our history, how many of the questions which have agitated us, and which have caused more or less friction, might have been settled much more satisfactorily and much more speedily, if we had exercised more love in our interchange of thought and in our bearing toward each other. Love is a great solvent of difficulties, a great lubricant with which to oil our ecclesiastical machinery to make it run smoothly, and a great unifier of those holding diverse opinions and using diverse methods. Whenever it has been allowed the opportunity to do so, it has manifested its supreme excellence in allaying strifes, healing alienations among brethren, bridging chasms and in promoting the peace and harmony of the Church.

What would be some of the obvious results if we should give love the supreme

place which it holds in the teaching of Christ and His apostles?

1. It would guarantee freedom of thought and utterance to all, because love "doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Given this atmosphere in which to think and work, every one would feel at liberty to think freely and to utter himself to his brethren without fear of suspicion or of unkind treatment, even if his opinion differed from that of his brother. There would be a friendly comparison of views on all questions of difference, and a progress in thought and especially in effectiveness of religious work, which we have never yet seen. In dealing with opinions deemed

to be erroneous, brotherly love, kindly consideration and tender persuasion would take the place of denunciation, sarcasm and misrepresentation. What a vast difference that would make in our newspaper discussions! How easy it would be to adopt helpful expedients for making our work more efficient and caring for our poor and needy churches, when evil suspicions have given place to mutual confidence and fraternal solicitude for each other's welfare.

2. It would not only make the conservative brother careful about impugning the motives and questioning the essential soundness of his progressive brother's faith, but it would make the progressive brother equally careful not to give utterance, in a dogmatic spirit, to hasty conclusions which are at variance with the views of a majority of his brethren. He would also be careful not to denounce his brother

L. of C.

who cannot go as fast as he, but who must reach his conclusions more deliberately. This would impart a new tone to our religious discussions and avoid those personal controversies which prevent the even and orderly progress of the Church to a higher and better life.

3. It would revive the spirituality of the Church, removing, as it would, all discord among brethren, and bringing about that state of things which existed in the primitive church, when the world said of the disciples of Jesus, "Behold, how they love one another!" It would be getting down to the essence of Christianity which would bring all nearer to God and into the true spirit of reverence and worship. Nothing so hinders communion and fellowship with God as the lack of fellowship among Christians.

4. It would give a new stimulus to evan-

gelism. When the world sees the churches united, the members loving one another and having regard for each other's welfare, each one looking not upon his own things but also upon the things of others, reaching out unselfish hands to help the needy and to save the outcasts of society, it will have a greater moral effect on the world than all the creedal deliverances which the Church has made from the fourth century to the present. Let love become the dominant principle of the Church, and each congregation will become a magnet in the community in which it exists, drawing about it and into its fellowship an ever-widening circle of friends for the Master. Love and unity are drawing forces, while envy and strife are repelling forces.

5. It will give a new impetus to our missionary efforts. Love is the constraining power that lies behind all true missionary

effort. We shall never "go into all the world" until our love reaches out into all the world after lost men and women everywhere. If we loved more we should give more, and more of us would go with the message ourselves to dying men and women. Not until the same love which constrained Christ to come as a missionary to the world, and to endure the humiliation of crucifixion for us, becomes the dominant force in our Church life will the Church rise to the measure of its responsibility in the work of world-wide evangelization. It is the lack of love—love for Christ and for our fellowmen—that "cuts the nerve of missions."

6. It would quicken our zeal in behalf of every moral and social reform which looks to the elevation of our race. It would remove hurtful competitions in the realm of industry, establish fraternal relations be-

tween labor and capital, and unite the Church in a holy crusade against the liquor traffic, the social evil, municipal corruption, unlawful monopolies which prey upon the public, and whatever other evil debauches and oppresses mankind. He who loves his fellowmen as Christ loved them, will hate, with a holy hatred, and oppose with all his energy, everything which tends to destroy the home, corrupt the state, weaken the Church or injure men.

7. Finally, love, if allowed free course to run and be glorified, would unite the divided hosts of God, hush its discordant notes of strife, close up and solidify its scattered ranks, and send it forward on a triumphant campaign under the leadership of the great Captain of our salvation, to rescue this world from the dominion of Satan and make the earth the abode of righteousness and of truth. A divided Church can

never be argued or forced into unity. Love alone can accomplish it, for love will put us all under the leadership of Christ, and He will lead us to the acknowledgment of all truth, to the obedience of all commands, to tolerate each other's differences and to keep the unity of the Spirit in the bond of peace. If Christian unity, therefore, be the great need of the world, love is the great need of the Church in order to the realization of that unity.

We beseech you, therefore, brethren, by the mercies of God, and by the love of Christ, that, inasmuch as we have been honored of the great Head of the Church in having been raised up to plead this holy cause of unity, we strive more and more to restore the supremacy of love, the uniting and cementing bond of unity, that we may accomplish the work whereunto we have been called and prove worthy disciples of

Him "who loved us and gave Himself for us."

JAN 28 1903

LIBRARY OF CONGRESS
0 029 819 202 0